

The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN

PHENOMENAL AND PHILOSOPHICAL.

STATE ASSOCIATIONS OF SPIRITUALISTS.

VOL. 2; No. 6.

CLEVELAND, O., SATURDAY, MAY 22, 1869.

\$2 A YEAR.

All articles original unless otherwise designated.

BE STEADFAST IN THE TRUTH.

BY MRS. EMMA SCARE LEDSHAM.

Who, feeling that his cause is good,
Refuses to comply
With Tyranny's unjust command
His calling to deny;
Who dares Oppression's zealous slaves
To openly defy,
Nor fears the outcast's life to live,
The martyr's death to die,
Shall, aided by the power of God,
A mighty influence wield
In coming ages, when his worth
More clearly stands revealed.
Then all the cruel wounds received
Upon life's battle field
Shall by the precious balm of love—
Pure angel love—be healed.

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A FOOL IN THE HOUSE.

BY EMMA TUTTLE.

THEY cursed the day when a fool was born to their house. Father and mother, as it began to be numbered by months instead of weeks, saw with anxiety that the young mind did not expand, the bud did not swell into bloom. They noticed that it took no delight in the plays of the sisters; that for hours it remained motionless, its eyes fixed on vacancy. Even the instinct of appetite seemed abnormal; sometimes it ate voraciously, and again wholly refused food.

They gave her a sweet name—Clair. As they began to count her age by years instead of months, slowly and reluctantly they were forced to know that a fool was born to their house. The two sisters early learned the sad fact, and somehow indistinctly placed a gulf between them and the babe—the awful gulf between intellect and the realm of brute instinct.

The Stows were a proud race. What fatality pursued them to give them such a child as Clair? Say little of it! Never whisper it! Conceal it from the world—it cannot fathom such a sorrow! Even parental love cannot measure it, and often is not unselfish enough to build up joy for its unfortunate offspring on the neck of pride. So it was with the Stows. Clair inhabited the kitchen. The rude servants were her fellows. No one sought to understand the dim intuitions of her dwarfed spirit. During the summer she frequented the garden. The calm, beautiful flowers were her friends; she seemed to read their words. She loved the songs of the birds—they excited her unspeakably, and she would try for hours to imitate them. She could not utter words, but she could sing music. She would sing the day long, mingling snatches of a thousand tunes with wild strains of bird-melody. You would think, if you heard her, that a half-human mocking-bird was singing a half-forgotten tune.

She was totally rejected by her sisters; rejected by her mother, but not wholly; she could not stifle the maternal instinct. The wolf nestles the most deformed wolfling; the bear a helpless cub. Pride often makes the human mother less tender than these, but it cannot always conquer. Instinct will return and claim its own. So Clair's mother often nestled her in her arms, smoothed her hair, and strove by every art to awaken a glimmering ray of intellect. It was vain. The blank gaze of those blue eyes told a sorrowful tale. They saw, but there was no soul behind them. She loved to be caressed, and manifested the same emotions a petted animal is seen to do. But this satisfied not the mother, who always ended her caresses by coldness and melancholy, and some words about the trouble it was to have such a child.

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There is a green hillock in the churchyard, where spring-beauties bloom in the moss; a white slab is at its head on which is written CLAIR. Is that all? In the bright, bright heaven is a meek angel, her robes like the white clouds of the noon-day, and her face brightening as she learns the celestial love.

MISSIONARY REPORT—CONTINUED.

BY A. A. WHEELOCK.

As far as I have been enabled to present this matter to the friends through the State where I have been, they have generally responded in so liberal a manner, I feel warranted in expressing the opinion that the main reason why we have not more funds in the Treasury of the State Association to-day, is because only a limited number of the Spiritualists in the State as yet understand or know anything about the financial system the State Association has adopted to carry forward this work. My word for it, when the Spiritualists do under-

stand it they will respond, and that too as liberally and generously as the necessities of the case require. Therefore, Brother Tuttle, publish in THE SPIRITUALIST, and other papers, just what the State Association want and expect the Spiritualists and Liberalists of Ohio to do financially! Put it in as a standing advertisement, in plain type, for six months, so that it may be read of all men! Let it be fully understood. If the system can be improved, let it be—and at once. If this be done, I believe we shall have such a response from the POCKETS, as well as the HEARTS of liberal minds, that we will not be found vainly searching for that great financial lever which moves the world.

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"On with the dance! Let joy be unconfined."

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noticed were a notch or two below zero; but not so with us, who could see in the forming bud the full-blown flower. Thirteen children came, and we did organize the Lyceum. I lectured in the afternoon and evening. Leaving Mrs. Wheelock to instruct and practice the Lyceum three weeks in its varied and beautiful system, I left Andover November 23d, to make a tour through the southern portion of the State, where 'Missionaries' are not only needed, but where a genuine Spiritualist is regarded as one of the 'seven wonders,' or an 'ocular demonstration' of fierce wrath from the Christian's borrowed, Jewish Jehovah, who of old took sweet delight in sending 'plague and pestilence' upon his helpless children. By appointment, I was to speak the 23d and 24th at Hubbard, twelve miles north of Youngstown. The trains failing to make connection at Sharon, I found it necessary to take a short 'Missionary walk' of seven miles, after five o'clock in the afternoon, to fill my appointment that evening—not as a 'professional walkist,' desiring to compete with Weston, or other celebrated individuals, now much given to 'fool exercise' for vain glory and 'filthy lucre,' but as an industrious Missionary sent unto the 'heathen.' I realized the benefit of a railroad track to walk upon, in the terrible muddy condition of the roads—reaching the little blackened coal besmeared town of Hubbard at seven o'clock P. M., just the hour for my lecture to commence. Calling at the hospitable home of Bro. E. P. Merwin, I was more than delighted to meet our most worthy young brother and eloquent speaker, Cephas B. Lynn. Being engaged in the 'Missionary Work' in Ohio, he had spoken in Youngstown the day previous, and had come up to join me in making a regular 'siege' upon this Orthodox town, if we found this necessary to either dislodge or capture the enemy. Thinking the 'siege plan' too slow a process, I summoned brother Cephas and our angel guides in a brief 'council of war,' when it was determined to change our 'tactics,' without 'changing our base.'

To be continued.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, MAY 22, '59.

JOSEPH BAKER, Local, }
J. O. BARRETT,* Traveling, } EDITORS AND AGT'S.

ALL Communications for this Department should be addressed, "THE AMERICAN SPIRITUALIST, Janesville, Wis."

THE POOR HEATHEN.

SINCE publishing an article last week on the Chinese, we have learned that there are thirty thousand of this people, all heathen, in California; that they are badly treated, and denied the rights of citizens there; that the Irish are trying to drive them off, or kill them, but that as they are useful, they are retained. A Methodist lady in California writes us, 'I repeat, they are much better citizens than the Catholic Irish, notwithstanding the implied doubt of it. And as for building a temple for them, there is no need for that, for they have built for themselves a very fine Josh house in San Francisco, and are about to build a hall there, in which to learn the English language, etc.'

Now it seems these heathen are better people than the members of the holy Catholic Church! How have the Christians always abused the Heathen? How did the Spaniards treat the natives of Cuba and the Spanish colonies? These Heathen received them in all kindness, till they felt their intolerance and oppression. The Spaniards have literally exterminated them. The English colonists in America have conducted little better; and the robber-rule of Great Britain in India, is a history of abominations. The natives of the islands in the South Pacific ocean, are nearly destroyed by Christian oppression; and yet we hear false reports of how they are Christianizing them. These facts weigh more as evidence, than all the false statements of Christian Missionaries. The Heathen seldom persecute unless they are first abused. True, the Chinese are driving off the Catholic Missionaries from China, because they plot against the Government as they do everywhere it is

not devoted to the Catholic Church. The Catholics would burn them if they built Buddhist temples in a Roman Catholic country; how can they complain if they are driven off?

But the truth is, the better class of Chinese are an orderly, industrious, moral people. They follow the teachings of Confucius, and we hope may exert a healthy influence on our narrow-minded churches, by teaching them honesty, sobriety, industry and a peaceful life.

A FORESHADOWING.

I dreamed of a noble spirit—
It came O so close to me.
That I looked far into its depths,
As the sun looks into the sea.
I listened to gushing music,
That murmured and rose and fell,
Till my soul was full of gladness,
Of joy that words cannot tell:
For life seemed to have a newness
It never before had known,
And I felt that never again
Would my spirit feel alone.
Then I lifted my own poor head
Up to thy noble one,
Lovingly as the spring bud
Lifts itself to the sun,
I thought to speak to the vision,
To ask if 'twould always stay,
But the slumber suddenly broke,
And the vision passed its way.
But so long as I live on the earth,
Or in the heaven above,
I will bless the hour and the vision
Of beauty, of light, and love.

THE NEED OF A MORAL STANDARD.

THE reason why our nation corrupted in its core, and bred a bloody rebellion, is because it compromised with the crime of slavery. It thus begat a child that stabbed its very heart. The reason why fashionable churches fall into disrepute, and lose their spiritual light, is because they varnish vice, hide iniquity under a respectable name, and ally with the devil of sectarianism to gain power. So it is—every social compact, every business firm, every individual that compromises principle with evil, must inevitably stain his integrity, and break down in morals and prosperity. Why are not Spiritualists warned by these solemn lessons? Have we not had enough of such experience to teach us duty and order? Why, after so much of warning, are we pursuing a policy that defeats our object, that grieves the angels, that blows out the light of inspiration? "Have charity!" oh, yes, we will try: we often feel self-condemned at our want of it. "Charity thinketh no evil." Whilst it *thinketh* no evil, it *loveth* no evil. It ceases to be charity when we sell it for a "mess of pottage." Charity without moral purity and justice, is made a fosterer of vice.

We are all aiming at social fraternity—the most holy ambition mortals can have; but all our measures seem to defeat us. What is the difficulty? We answer, we are not so much wanting in charity as we are in moral courage that builds charity up and saves something to build on. A policy that apologizes for vice in office or leadership, is gambling after virtue to ravish it. We cannot and would not help the conviction, that a fraternity based on so rotten a foundation, that tacitly says "wrong is right," "evil is good," "vice is virtue,"—is unsafe for angels to build thereon the kingdom of heaven. The condition of the world will not be improved by inculcating and practicing such sentiments. The Essenian Jesus taught a moral philosophy that never fails to bring hungering souls to the banquets of angels: "Blessed are the pure in heart, for they shall see God." It is a divine rule. Lust must be denied, yea, crucified; the passions must be *moralized*, yea, *spiritualized*. The animal nature must be made a servant or ministrant to the angels of our moral nature. Restraint, economy

of force, the spiritual polarity of every passion, is the only path to holiness, to a heavenly and *saving* Spiritualism. No drunkard hath inheritance in "the perfect law of liberty," or the heaven of soul-rest; neither doth the libertine, or the perjurer of domestic integrity. Self-denial, *self-denial*, *SELF-DENIAL*! this is the narrow way all pilgrims have trod in the *upward-climbing*. Never, *never* shall we have fraternity, culture, "joy ineffable," "the pentecost of tongues," the peace of God that passeth understanding, the harmony of angel harmonies, until we practice this virtue. To this end we need a moral standard proclaimed to the world, not only a "declaration of principles," but a system of discipline to make them practical. What are principles without order, obedience, criticism, culture? What is a fraternity without social responsibility? Say not this is a creed! The man who cannot see any difference between morality and a creed, is the best subject for discipline. What! a system of discipline? Yes, most assuredly. Do you expect to be spiritual, angelic, harmonious, by "hanging around loose?" Fitness to use is progress. "Order is heaven's first law." Let us write our principles not only on paper, that the world may read, but institute a system of mutual discipline that shall bring the fruits thereof. The standard erected, we then have a point to aspire for. The lover of purity and integrity will never object to a discipline that educates one into angelhood of life and character. *

CORRESPONDENCE.

EDS. AM. SPIRITUALIST: In an article in one of your late numbers, entitled "Woman's Rights," there appears a grave charge—that the Revolution Sorosis, Agitator, and *all* who are laboring to secure equal rights to women, overlook the source of the evil.

That the church is, and ever has been, an enemy to progress, we do *not* deny; but that all who are laboring for woman's elevation fail to see in her a strong, and powerful opponent, we *do* deny. The very fact that most of our advocates are radical in religious belief, is an evidence that they recognize the church as an opponent of all liberal thought, whether religious, social or political. And does not the church shrink from this great question on account of its advocates, whom she denominates as Spiritualists, Unitarians, and Universalists?—a charge no way derogatory, showing her position, and verifying the above assertion, that we do know that oppression to women is one plank in the platform of theology. Nor do we expect more from a source where the letter and not the spirit of the Bible is expounded. Such teaching as "man is the head of woman, even as Christ is the head of the church," together with the fatal pledge woman is required to take at the marriage-altar, has been, and is to day, a pernicious evil, the consequences of which we must bear and suffer, until the mighty current of progress beats so hard against their rock-bound creed as to bear it out toward the light of justice and humanity. The divine origin of negro slavery as taught by our reverend fathers, only a few years since, and the divine origin of marriage as it now exists, are true and faithful comparisons. Yet it is not clear "judging by their fruits," from what source they sprung. Sure are we that if divine, negro slavery outlived its origin, for it is to-day but a phantom, a stain on the pages of American history that can never be erased. Shall we fear a power so weakly human, based as it is on might, not right? No. In our faith we see the dawn of a new era when Church and State shall recognize woman as man's equal, and generations shall rise up and call her blessed! I am a reader of the Revolution, and heartily endorse the position taken in regard to woman; nor do I think it in any way dodges the question of which you speak. But to be brief and prove my last assertion, I ask you to read "Man Marriage," by E. C. Stanton, in the Revolution of April 8th. RUTH.

THERE is a photographer of spirits in Buffalo, who professes to take the legitimate article and no other, and who is ready to take spirit photographs in any gallery in the city, with the materials of that gallery, in the presence of all the photographers in Buffalo.

National Convention, Buffalo, Aug. 31, 1869.

THE SPIRITUALIST.

HUDSON TUTTLE,† - - - - - EDITOR.

H. O. HAMMOND,† - - - - - RESIDENT EDITOR

AND BUSINESS AGENT.

E. S. WHEELER § AND A. A. WHELOCK, || COR. EDS
AND TRAVELING AGENTS.GEORGE A. BACON, - - - - - EDITOR AND AGENT
EASTERN DEPARTMENT.THE AM. SPIRITUALIST PUBLISHING COMPANY.
OFFICE, 111 SUPERIOR STREET, CLEVELAND, OHIO.

CLEVELAND, SATURDAY, MAY 22, 1869.

"RESOLVED, That we are SPIRITUALISTS, * * * and that any
other prefix or suffix is calculated only to retard and injure us."The proprietors form a committee to decide upon the
general policy of this paper, and are collectively responsible
therefor.

THE DAVENPORT BROTHERS.

WHATEVER facts illustrate more clearly to our external senses the truths of Immortality and Spirit Intercourse, are of great value in this skeptical age. The noted Davenport media are drawing to their seances many intelligent investigators who are prominent in letters, science and philosophy. The leading journals also are reviewing their performances impartially, with an evident willingness to admit the possibility of communion between the spheres, and with a desire to arrive at truth rather than to foster popular prejudice.

The Brothers gave their first exhibition after their return from Europe, in this city. We not only scrutinized the tying, etc., closely, but were favored with a seat in the "cabinet," during a part of their performance. The following report appeared in the next issue of THE SPIRITUALIST:

One of our hands was securely fastened to each of the Brothers, who had been tied previously, by the committee appointed for that purpose. As soon as the cabinet doors were closed, something like the bow of a violin passed over our face from the forehead to the chin, several times, and, by request, hands patted us on the head and touched our face, pulling the whiskers gently. Meanwhile, the guitar was thrummed, the violin played and the tamborine beaten—all the instruments apparently flying about the cabinet with great rapidity. Almost as soon as the playing ceased, the doors were opened, the Brothers were found tied as before, and the musical instruments piled upon our head. Our senses utterly failed to detect the least motion on the part of the Davenports; we cannot perceive how they could extricate their hands from the apparently secure knots; but we should have been better satisfied if we had had the free use of our hands, which might have been granted if we had thought to request it. The Brothers' hands, another time, were filled with dry flour. After the committee had carefully examined the ropes, the doors were closed a few moments, then opened, and the gentlemen stepped out unloosed, with the flour in their hands. No traces of flour were found in the cabinet or about their clothes.

But while we endorsed the manifestations, we disliked and respectfully though plainly criticised the business policy pursued by the Brothers and Mr. Fay. This we had an undoubted right to do, and in fact had no right to omit doing, for it had become a subject of very general comment among the opponents of Spiritualism as well as among its advocates—on account of the ambiguous wording of their posters, and the virtual denial by themselves, through the city press, of Spiritual aid. We quote again:

The fact of their coming here when and because the Ohio State Association of Spiritualists was in session, shows that they at least had no objections to being regarded as Spiritualists by Spiritualists; while the other fact that Mr. Fay instructed us to keep the word Spiritualism (or any other words that would convey the idea of spiritual phenomena,) off their posters and programmes, which we drew up the copy for, is one indication that they had no objection to the general public supposing the report to be true that they no longer claimed a spiritual origin for their performances; another indication of this is that they informed the editor of the Cleveland Herald that they did not now profess supermundane assistance, and permitted that paper to publish the statement, without contradiction, though it was widely commented upon by individuals, and their attention called to it. We hope the Brothers will not remain in this indefinite position, but will explicitly state whether spirits have anything to do with these exhibitions. This they are bound to do as men of honor; and the public have the right to their opinion on this question.

One reason why we have again alluded to this

part of the subject, is, to to avoid the imputation already hinted, that we now see where a mistake was made and are anxious to conciliate—which is not the case.

ETHICS.

UNDER this caption, in the Eastern Department of The American Spiritualist of May 8th, appeared an article suggestive to my mind.

Mr. Bacon, in the article alluded to, says, "the moral law, so-called, is contained in a few general precepts, the sense and justice of which are supposed to be obvious to all, and of perpetual obligation." I believe, however, that if we had a knowledge of the true "axioms" of morality, we should probably find them fewer than many are aware of. Let us see, then, what is the first, and I think the *only* principle in settling what is moral law, and which includes every rule of moral conduct. All things are immoral that one person does, or may do, to another to his injury, either by deed, word, or act, especially where no moral or other good is designed. And here the "Golden Rule" very appropriately may come in, merely to aid us in deciding what is and what is not an injury to our fellows. Still, this rule of "doing unto others as we would have them do unto us," does not settle the question absolutely as to what is morally right or morally wrong, as this would only regard the matter or act as we might happen to view it. We need an improved and more enlightened system for settling the question, in all its bearings, as to what is really injurious to ourselves or others, and what is not.

The Quaker would think it a moral wrong for any one to teach his children music; and the Presbyterian might think it equally wrong in any one to instruct his children the art of dancing; both being governed in their opinions by the *effect* which they *suppose* these amusements would have upon the individuals thus taught, after death. But, then, the question arises, would this really be the case? In the enticing of a person to get drunk, or to commit theft, all can readily comprehend the wrong; but the injurious effect of singing or dancing, upon the after-life, has no philosophical or logical evidence to sustain it that I can see; and hence there can be nothing immoral in their practice, of themselves alone considered, and so of many other things which, in our ignorance, we condemn as wrong. The sincere Presbyterian may think dancing quite immoral, whilst he regards singing not only as an innocent recreation, but a most useful adjunct in religious worship; whilst the honest Quaker regards both as direct means of sinking the soul into eternal perdition. And so it is the case, generally, that whatever, we are *educated* to believe is immoral, we regard as such, without giving the philosophy or the facts involved therein a turn of thought. And hence, I say, as previously remarked, we need a more comprehensive rule for deciding what is either absolutely injurious or innocent, than we at present have, and this, I think, is the important point to be decided.

Mr. Buckle, as quoted by Mr. Bacon, says, "the moral standard is never precisely the same—is continually changing;" and hence I again remark, that we should first settle the axiom by which what is morally injurious shall be determined, and then but little difficulty would remain in settling, on an immovable basis, the bounds of moral law: but so long as we have such a multitude of variant religious opinions in the world it will be difficult, if not impossible, to come to a common understanding upon this important subject, which can be reached only by consulting, as Mr. Bacon intimates, the broadest principles of science and philosophy.

W. H.

May 20th, 1869.

SPIRIT IMPRESSION.

EDS. AM. SPIRITUALIST: Your correspondent, knowing this age to be one that reaches far into the field of investigation, is now, with others, ever on the watch for items of truth and interesting materials for the record of facts. Observation is on the *qui vive* to know if these things are so. "Give us tests! oh, do give us tests!" is the cry that goes up from the home circle, the fire-side, and all human abodes. Man's nature enlarges

and his mind has now come to demand that it be informed of the laws that are made to control it.

The various phases of physical manifestation have pleased me—the voices in singing and talking and the instruments of music played; but with all the veracity and astonishing clearness of these, I prize more than all, the evidences that I ever obtain of continued and superior intelligence, and the communing of souls, in and out of this body, that are in a similar sphere of thought.

I will relate one instance that I have lately repeated to friends. They solicit that it be published.

Visiting Cleveland, I called for the first time, at Dr. Newcomer's office, an entire stranger, and my name unknown to him. Weary and sad, I sat retired while the doctor attended his visitors and patients. There being many works of art in the rooms, I was busily engaged in studying them. On the desk at my left were boxes of the doctor's Catarrh Medicine. An expression came to my ear as such expressions often do from some angel friend. The words were: "There is a fortune in this." With the expression came a feeling of great surprise, for a remarkable fact appeared to me in this preparation and the good it would do.

The doctor had said nothing to me of any matter then, and was treating a patient—a lady—and his face was turned from me.

With the discovery I had made in this remedy, came the instant wish that the doctor would present me a box—as I was scarcely able to purchase them—he immediately turned, took a box and gave me one at once. His mind being at the time concentrated on the patient, and not in sympathy with me, threw him out of the reach of psychological laws, which gave me evidence of impressions of intelligent minds, not in the body. The controlling influence still requiring a *greater gift*, the doctor then presented me a package of several boxes, which have been the means of blessing many. One severe case of cancer was singularly cured by my being remarkably led to visit the individual, an old gentleman, held in the highest esteem in Hardin county, Ohio. With this remedy I went from Dr. Newcomer's office, rejoicing in the new test I was shown, and since proven to be true, as were my first impressions. Respectfully,

Indianapolis, Ind., Apr. 30. MAY WALTERS.

WEEK after next this paper will be printed from new type.

STATE RECORD.

GENEVA.—A. A. Wheelock speaks at Union Hall the first Sunday in June.

SHALERSVILLE.—Earnest friends here propose to add about twenty names to the present subscription list of The Spiritualist, and to join with the town of Mantua in a Social at Mantua Station, Thursday evening, May 27th, for the benefit of said paper. We are engaged to speak in Shalersville the second Sunday in July, at which time their Lyceum will be organized. It is expected the Ravenna Lyceum will visit this place, with banners flying!

RAVENNA also sends the cheering news that their Society and Lyceum will give a Social for the benefit of this paper. The Spiritualists of Ravenna are alive and awake—and a live speaker, O. P. Kellogg, addresses them the third Sunday of each month.

ASHLEY.—Bro. C. D. Ensign is engaged at this place, the first Sunday of each month. Keep us posted, friends.

ST. MARY'S, Auglaize County.—We have an interesting letter on file from this locality. J. H. Randall has been ladoring there with good success.

ALLIANCE.—Mrs. Thompson will speak in this place, Sunday and Monday, 23d and 24th.

CLEVELAND.—Mrs. N. L. Bronson, the attractive and popular speaker who drew crowded houses at Temperance Hall, last year, spoke last Sunday before the Cleveland Society. A. A. Wheelock is engaged the last two Sundays in May and the month of June.

CHAGRIN FALLS.—O. P. Kellogg addresses the Society here the second Sunday of each month.

PAINESVILLE.—Last Sunday, the Resident Editor visited this pleasant village, partly for the

purpose of witnessing the exercises of the Children's Progressive Lyceum, under the very efficient Conductorship of Mr. A. G. Smith, assisted by Mrs. E. R. Dewey, Guardian, Miss J. Whitmore, Assistant Guardian, and a full corps of competent Leaders.

At the appointed hour, there was an average attendance in the new hall of the Society, although the weather was unfavorable. This hall is located in one of the finest blocks, a few steps from the Cowles House, is large, high, well-ventilated, and well-lighted. Three hundred dollars have just been expended in furnishings, gas-fixtures, and ornamentation. It is under the exclusive control of the Society and Lyceum. The groups of participants in the exercises were seated at one side of the hall, the seats reaching near the middle and fronting the rostrum, so that a large unoccupied space was left before and to the left of the Conductor.

Upon the usual signal being given, the Lyceum arose *en masse*, with fair but not perfect precision, facing the dais. One of the familiar songs in the Manual was then sung. Spectators as well as members united in this inspiring exercise, aided by instrumental music. The moments of silence which followed were laden with a spiritual harmony born of that which had lingered upon the outer sense.

At the command, "Right, face," every leader and scholar promptly turned toward the open area, the tallest in each group being in front, and when the words, "Forward, march," were pronounced, all moved out from the rows of seats and remained facing the wall, in good order, and yet without mechanical effect, until the command of the Conductor again brought them "Front face."

The Guardian and her assistant then took their places near where the Conductor had stood, a little to the left and before the musicians, and together went through with the varied calisthenics, in company with the members of the Lyceum. Some persons were affected to tears at this impressive performance, so suggestive of integral culture and radical reform. Fair, young faces beamed with delight. The furrows upon older countenances were radiant with the soul-light bursting through.

Just here we mention an incident, small in itself, but great in its significance—in fact, a first-rate illustration of the tendency of Lyceum training to draw out latent capacity. A member of the Society had recently returned from Chicago, and he complied with a request to present some evolutions which were new to the Painesville Lyceum. Hardly had he completed the first movements before about two-thirds of the scholars took them up and proceeded with much accuracy.

A portion of the celebrated "Continental" concert troupe, were present, and gave a favorite song of their own, beside joining in the others. It is whispered that they respectfully declined an invitation to attend one of the Orthodox Churches. Probably the fine intuitions of their æsthetic nature revolted at the idea of bringing together things so incongruous as soul-melody and sectarian creeds.

The Lyceum adjourned, having been in session about two hours. It is but little over a year since this Lyceum was organized, in the midst of much opposition, and under some disadvantages that would have deterred less earnest and inspired workers. We were glad to hear, by the way, that Mrs. Ledsham, (who occasionally contributes acceptable lines for these columns, and for the Lyceum Banner also,) was one of the early and efficient helpers in this laudable undertaking. The original membership was twenty-three—the present is about seventy.

The dramatic club of this society will soon give a public entertainment. We accepted an invitation to be present at rehearsal, and speak advisedly when we prophecy a "rare treat" just ahead. Mr. W. Pettengill has gotten up and donated some good scenery for the occasion.

Altogether, our visit was an unusually pleasant one, and we return to ever-pressing duties (which give a keen relish to infrequent hours of relaxation,) with a still deeper and broader determination to "fight it out on this line" if it takes a whole natural life-time—trusting of course to the generosity of midnight assassins, for the trifling favor of

said natural boon. But in the event of being unceremoniously ejected from this "tenement of clay," we shall do our best to punish the agent of "orthodox" designs, by making him the instrument for rebuilding and carrying forward what he has endeavored to destroy!

RESPONSES FROM THE PEOPLE.

WEEK before last we published the practical opinion of Milan Lyceum upon the recent outrage; last week, several letters expressive of the indignation of individual readers, were printed. Below will be found some samples of the numerous responses that have come to us from many other persons and localities:

Boston, Massachusetts, May 11, '69.

MY DEAR BROTHER: Yours of the 5th, informing me of the villainous outrage upon your office, aroused all the Adam of my nature. Though a peace man, I sometimes think war. This the nineteenth century! this a country numbering eleven million (!) Spiritualists, and yet such an act of concentrated meanness! Give sectarians of this country the power, and none of our heretical necks would be worth the paper collars that cover them. Such outrageous acts, instigated by the animating virus of Christianity, should inspire all Spiritualists to drop little envies and childish jealousies, and unite in one solid phalanx to throttle creed, church, sect. These, scourging the earth, choke the pathway of progress, and delay the dawning of freedom and fraternity.

The Banner has spoken once, and probably will again, in stronger terms, against the disgraceful onslaught. I have done myself the pleasure to forward you, as well as Mr. Tuttle, one of the "Seers of the Ages."

Most truly thine,
J. M. PEEBLES.

ORANGE, New Jersey, May 13.

BROTHERS: Here are six dollars. We sympathize with you deeply. May the rich and worthy of our land be moved to hold up your hands and hearts, in the prayer of

Your friend,
A. J. DAVIS.

FARMINGTON, May 12, 1869.

EDS. AM. SPIRITUALIST: I send you herewith \$2.00, as a donation to The Spiritualist, in consideration of the recent attack upon you and your office.

You do right in giving all the credit to the church. But we can afford to bide our time; the future will do us justice. And, after all, it is glorious to work for the elevation of the people, even though "bonds and afflictions abide with us." We know that we are doing the work of the angels, and must prevail. Like one of old, suffering death for the advocacy of an unpopular religion, we can well say of the masses of the people, "Father forgive them, for they know not what they do."

But what must we think of the Priests and Levites of our day? Just what was said of them of old—"blind leaders of the blind."—"if the light that is in you become darkness, how great is that darkness." Spiritual things are spiritually discerned; and having become oblivious to all just idea of spiritual things by a blind devotion to sect and creed, we can look for nothing better from them. And in this very condition of the church we may well draw a strong presumptive argument in favor of the idea that the angel-world is now moved, as never before, to give mankind a just perception of their relations to each other, and, above all, to the future life. God bless and strengthen you.

Thine,
E. F. CURTIS.

MILITARY ASYLUM, Dayton, Ohio, }
May 14, 1869.

DEAR BROTHERS: The intolerant outrage committed on your office is only a sample of what cowardly intolerance would do to all liberals that will not submit to mental paralyzing sectarianism. I think I need not tell you to persevere in publishing your paper. Suppose you were killed at your post, as threatened, you would simply be sent to the spirit-world a little sooner, as a martyr to liberty; and others would take your place with a larger patronage. The light of the Spiritual sun of liberty cannot be extinguished, but augmented, by such proceedings.

I am only a poor, dependent inmate of a Military Asylum, rendered so by opposing the Southern demon of Slavery, but am willing to assist, in such extreme cases, as my limited means will permit. I send two dollars, to assist in replenishing your office.

Yours for perseverance in the right.
J. C.

NEW YORK CITY, May 15, 1869.

BRO. HAMMOND: They have only pulled your office down to build it larger. Fear not, then, for those that are with you are thousands, to one that shall dare to oppose you. Enclosed find five dollars. Your friend and Brother,
J. V. MANSFIELD.

DELAWARE, Ohio, May 16.

DEAR SPIRITUALIST: And so some ill-mannered person has had the contemptible assurance to knock you into one of those most indigestible articles—a pie. You who have dealt from your table such good, nutritious food, and performed these labors, too, under difficulties the most trying to a lover of good feasts, namely, a scanty larder. It is not hard to conjecture who this villainous person is. Having to eat hard, indigestible pies himself, composed of musty ingredients that grew and flourished in Adam's time, he has become envious of those whom he has witnessed (by stealth probably,) sitting down and partaking of such feasts as his organization was neither calculated to taste nor digest. Or, perhaps he is one who, finding his own table-legs rotten and crumbling, and cannot see the way clear, (peculiarly,) to replace them with substantial ones, wishes to upset his neighbor's, and patch up his crumbling board with the nails and screws he might purloin from the more substantial;—not knowing, in his pitiable ignorance, that his neighbor's table he is trying to upset, is composed of a mighty host, whose good, strong right arms are capable of defending their own spiritual comforts.

Now, my dear friends, I would positively refuse to be made up into either pudding or pie, served up with any kind of sauce, and if any one insisted on disarranging the table of good things I had spread for all that hungered, I would lay down my life at

my dining-room door—not to pass from material into spiritual, but to positively assert my rights, to set before a hungry people the most glorious table of spiritual comforts that was ever spread before man! The more I was threatened, the larger I would make my board, inviting all that are an hungred and athirst, as my guests.

May all lovers of good food come to your aid, and nobly help to keep the larder filled with those ingredients which it takes dollars and cents to supply—and last, but not least, may the angel-world help you always, writing upon your banner "Success."

Yours fraternally,
H. M.

ANDOVER, Ohio, May 16.

BROTHER HAMMOND: Fear not persecution. The angels will protect those that work for truth. No doubt the ruffian who attempted to injure you, has been taught that he can go on sinning all his days, and then on his death bed repent with a snaffle, and be ushered into heaven with those who all their lives have tried to live up to the precepts of Jesus, and been persecuted bitterly for the same; but he will find himself just the same wicked one. Until he reforms thoroughly, he will receive the reward of his own evil doing. Wishing you and your paper prosperity, and no more persecution.

I am, for Truth, fraternally,
H. D.

INQUIRY.

BROTHER BARRETT, of the North-West Department, reports that our paper comes very irregularly to the subscribers in Wisconsin; and that the complaint is almost universal. What does this mean? We mail the paper very carefully. Coupling the fact of the non-reception of the paper, with the recent raid upon our office, we judge the plot against us is quite extensive; having the hellish design at heart to lessen the strong confidence in our enterprise. We are investigating the whole matter; and shall not leave a stone unturned until justice is done. Having the heart sympathy and generous co-operation of a host of friends, we shall survive the shock of this battle, with victory on the side of the right, and justice to the rascals who would gladly ruin us.

THE INDEPENDENT IN THE CONFESSIONAL.

"All men (church members?) are liars."—T. TILTON.

Do you think you know what are your neighbor's religious views? Not because you sit in the pew next to him in church! Perhaps you fancy him unchanged and old-fashioned in his orthodoxy. No; he is one of that great army of undetected heretics who prefer to sit in the shadow, rather than expose themselves to the sun. The church is full of such to-day—men and women who, if they should express themselves frankly, would deny many of their once-cherished dogmas, and substitute in their place views which would have made our comfortable and well-grounded forefathers apprehensive for such men's souls. And of all such thinkers, the most cowardly are the professedly radical—the very class who seem the boldest. They who think furthest shrink most from expressing their thought. A witness in the box makes an oath to tell "the truth, the whole truth, and nothing but the truth;" but, if every writer or speaker were compelled to make full and unreserved disclosures of his supremest thoughts, he would make his confessions with fear and trembling. We who edit newspapers, we who preach sermons, we who teach classes, we who mould public opinion—oh! dear brethren, what a pack of time-servers we all are! How few among us give half so much reverence to the new conviction born within us as to the old tradition dying around us! How we are forced to acknowledge, with Milton, that the greatest of tyrants is Custom, to whom we perpetually render a meek obsequence, and from whom we outwardly accept opinions which we inwardly reject! How many clergymen harbor in the cloister a theological formula which they do not venture to utter in the pulpit! How many politicians acknowledge in the cloak-room what they deny in the senate chamber! What becomes of our solemn prating about "the truth, the whole truth, and nothing but the truth"? Only the Hebrew poet's sad answer: "All men are liars."

"An open confession is good for the soul." We thank heaven we are not a party to such a statement. It is an honest one, and reveals the actual state of the churches and their members. Come out of her, men and women! Brothers and Sisters, be free! Be independent in thought and deed as in name! Take counsel of good Bishop Asbury, "Be true unto thy inmost thought, and as thy thought thy speech." Be honest as a defective training will allow, that Spiritualists may no longer blush for you.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, MAY. 22, 1869.

GEORGE A. BACON, - - - EDITOR & AGENT.

P. O. Address, Boylston Market, Boston, Mass. Friends having letters or communications for this Department, will please forward to above address.

THE MORALITY TAUGHT BY SPIRITUALISM.

UNDER the caption of Ethics, we recently had something to say on the general subject of morality. We now wish to add a few words on the Morality of Spiritualism.

This is a topic about which the public have mainly heard but one side, and that its most objectionable one, as the representations made come from those who, by bigotry, perversity or other like cause, are practically disqualified from seeing both sides.

Exponents of Spiritualism, popular writers, regular lecturers and occasional speakers, have dwelt with almost tiresome frequency upon the various phases of manifestations; their nature and relationship; their cause and effect; their origin and history; have made a speciality of its respective facts, its science, its philosophy and its religion; have descanted often and at length relative to its theoretical, practical and spiritual departments. These, and other related branches of this limitless subject, Spiritualism, have particularly commanded their attention, without giving corresponding prominence to its morals.

It is not strange, all things considered, that the very mention of morality in connection with Spiritualism, should, with some, provoke anything but scornful smiles and derision.—for, in the estimation of many, the two are in no way related—have not the least ‘affinity’ for each other. With such, however, ignorance, self-conceit and prejudice unite to produce this result. The law of limitation must prevail. Beyond the horizon which circumscribes THEIR view all is blank, unknown. They take their text from Scripture, and it reads as follows: “He that increaseth knowledge increaseth sorrow.” Eccl., i, 18, and as a proper accompaniment, they sing the song,

“From ignorance our comfort flows.
The only wretched are the wise.”

But there are other classes, who, though they don’t believe perhaps with the writer or the reader, are yet candid and catholic enough to judge of a question of this character by another, a better and more intelligent standard; other classes of more consequence and consideration, whose outlook of vision is correspondingly higher and broader than that afflicted class to whom ‘thought destroys their paradise.’ Whether believer or non-believer, it is all the same. The jury we seek to address are those who in thought-life are accustomed to season their mental meals with a generous savor of independent thinking. To all such we confidently and respectfully submit the case.

The Morality of Christendom is understood to be the conforming to those principles of Revelation and Reason, distinctively and conjointly, which find credence within its borders; those rules of action applying to and governing (or supposed to govern) all classes. Yet it is found that, even in the United States, the morality of the Territories varies from that of the several States; that of Utah from New England. The morality of Europe and America is unlike that of Asia and Africa. It differs as does the civilization of those countries.

As with individuals, so with Christendom in the aggregate,—its professions are one thing, its practices another.

While human conduct, the actions of men, are mainly regulated by the moral and intellectual notions prevalent in their time, the necessity for a well defined, equitable and moral code, of general if not universal recognition and application, is constantly increasing. Emerson in his last Discourse says: ‘Nature is no other than philosophy and theology embodied in mechanics. There is wonderful agreement in all souls in the right as to the right way. The common sense of mankind and the common statement agree.’ Now if ‘the axioms of geometry translate the laws of ethics,’ as is affirmed, if they correlate and are convertible, why cannot there be a moral science corresponding to mathematics?

Until the last century, morals were so dove tailed with theology that the attempt to sever them appeared to endanger the foundations of society. The church as an or-

ganization and the clergy as a dominant class, strenuously opposed all such efforts. But Free Thought in matters sacred as well as secular, was asserting itself. The spirit of investigation was aroused. Exceptional men would think for themselves (as well as for many others,) and were no less in earnest to express their thought. These instances became contagious. Their legitimate effects grew more and more apparent, until in England, according to the author of Civilization in Europe, theology first became separated from morals late in the seventeenth century; and afterwards from politics prior to the middle of the eighteenth century.

Cumberland, Bishop of Peterborough was the first who endeavored to construct a system of morals without the aid of theology. The historian Hallam says: ‘Bishop Cumberland seems to have been the first Christian writer who sought to establish, systematically, the principles of moral right, independently of revelation.’ And Bishop of Warburton was the first who taught that ‘the State must consider religion in reference, not to revelation but to expediency; that it should favor any particular creed, not in proportion to its truth, but solely with a view to its general utility.’

To think that such reforms were led by Bishops, makes us mourn that this kind of apostolic succession did not regularly continue.

What Bishops Cumberland and Warburton were to England, in this particular, Montaigne’s ‘Essays,’ and particularly Peter Chanon’s ‘Treatise of Wisdom,’ were to France. The sceptical and secular spirit represented by these men so influenced French society that government was besought to check the progress of free inquiry.

But this subject widens and lengthens on our hands. Already is this article sufficiently long. Our next will contain examples of moral truths and inculcations equal to any ever uttered by man.

WENDELL PHILLIPS—DAVENPORT BROTHERS.

NICODEMUS said to Jesus, ‘Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.’ Had these two gentlemen lived in our day, Nicodemus might have said the same words, (for miracles, however read, are extraordinary gifts.) In fact, wherever great gifts are incarnated in a human being the expression is a proper one, and it would be understood. With the knowledge of Modern Spiritualism it would be more rationally expressed thus: No man can do the things that thou doest, except the SPIRITS be with him—that is, intelligence disembodied, mortally speaking. No one either will question the literal expression, ‘God be with him,’ if the things be high, holy or benevolent, as well as extraordinary. I do not propose to make any comparison of this high, holy or benevolent character with the occult cabinet festivities connected with the Davenportes. Trifles become sublime by their associations. Crabs and scorpions, as Emerson would say, become sublime when they are hung in the zodiac. If it were patent that the Divinity behind the Davenport throne, greater than the throne itself, was a disembodied, invisible human being, still conscious and alive, then gay, festive, silly or sad, it matters not, ‘sublime’ is the appropriate word. There is not a thoughtful man in the world that would deny it; it is the doubt only that makes it frivolous, as a kite in an old man’s hand is frivolous; but when that man is Benjamin Franklin, whose synonym is almost lightning, then the flying of a kite by an old man is a sublime performance.

A great step is gained as the unspiritualized world, in the modern sense, becomes satisfied that these things are not attributed to jugglery, trickery or deception, and that is the increasing conviction of the intelligent and thoughtful who are unprejudiced. I make this statement thoughtfully, for I see it in many ways and from many sources. Dr. Nichols, the intelligent editor of the ‘Journal of Chemistry,’ says in reference to it:

“Suffice it to say that enough has been observed to lead to the conclusion that there is one power, impulse or force in nature, regarding the character of which mankind are totally in the dark.”

The Rev. J. P. Hopps, a Unitarian clergyman of England, says:

“There must be something in it, and that something is not a delusion or fraud. If evidence can prove anything this is proved. What or who these unseen forces are I know not. To those who reject them for their absurdity and childishness of character, I put in a plea in arrest of judgment. Is it not possible that they who are inquiring in this direction are only groping in the dark, amongst the preliminary dust and ashes? I only say, do not let us be in a hurry to condemn those who may

be only repeating the process which precedes all discovery in passing out of darkness into light.”

This Reverend looks at this matter as all cultivated, thoughtful people should, and this course would prevent many who are kid gloved in their mental estimation from coming to grief.

I am aware how many there are, wise in their own conceit, who say of the subject, jugglery, trickery, electricity, etc., who really have no rational idea of what they say or mean when they thus snuff out THE SPIRITS. The men who see the Davenport manifestations and not see the impossibility of its being their acts, I pity them and pass them by. By this I do not mean to say they must admit the spirit theory; that is not to be hastily inferred. When, like Dr. Nichols, whom I have quoted, the force or impulse is surmised or admitted, the battle of proof is half gained, because when it is patent that there is no ‘nigger in the fence,’ and that there is a fact that human experience has not yet demonstrated, that fact will become human property. On this point the fact that Wendell Phillips was one of the committee at a Davenport seance at Music Hall the other evening, is an interesting feature. His influence is national, and his record forbids any one from supposing him to say what he does not mean. He is the ‘squarest’ man of our age. He is an expert, as well as a prophet. On this occasion, he tied the brothers, or one of them, examined the other, and then came forward and stated that they were tied in such a manner that they could not untie themselves—that they could not get their hands out. His deliberate statement was a gem. He also went into the cabinet with the brothers while they were tied, when the various manifestations took place as usual. In a Spiritualist paper the manifestations need not be described. Mr. Phillips made, in his happy but deliberate way, a statement from his point of view, meaning, as he always does, what he said, and exonerating the brothers from being the actors—that is, endorsing their honesty, and as not being tricksters, saying the instruments were played upon, and also thrown about, and he was manipulated with delicate hand-touches on his head and face, and that it was done by some person outside of the young men, for they could not have done it. How it was done he did not know, but for the men in the cabinet to have done it was simply an IMPOSSIBILITY.

That is all a thoughtful Spiritualist demands; that though the world is full of cheats, and mediums and church-members are not exempt, there are nevertheless manifestations performed that cheat, trickery and jugglery will not explain, and that Spiritualists therefore are not altogether stupid in their assertions of the main fact—that the evidence of their senses is of average standard. The proof as to the ultimate cause may be left to inference and investigation. As a thoughtful Spiritualist, I have no fears but that the solution will be found where Modern Spiritualism places it; but if otherwise, no people are more willing than the Spiritualists are for the truth in this matter. They are ready, let it come head or tail. While respecting all honest doubts leading to investigation, I rest with the full assurance of faith that ‘the way, the truth and the life’ will be found in the basic fact of Modern Spiritualism; and by it and through it I have more than a faith that the celestial gates are ajar. J. WETHERBEE.

SPIRITUALISM IN THE CHURCHES.

HAVING occasion not long since to await the return of a friend, to the parlor in which we were ushered with the request to be seated for a few minutes, we chanced to take from the table one of the many books lying there, and opening it at random, began to read. It proved to be a funeral discourse occasioned by the decease of a young wife, a beloved member of the family where we were then visiting.

Knowing the strongly conservative religious character of the family, and their opposition to everything of a Spiritualistic tendency, we were somewhat surprised to find a Presbyterian Doctor of Divinity (Rev. Mr. Kennedy, of New York,) discoursing as follows:

* * “In thus directing your thoughts, I feel that I am taking counsel of her sainted spirit, which may even now be contemplating this affecting scene. * * One subject particularly interested her mind, the conscious renewal, among the redeemed in heaven, of the Christian fellowship of this world. She cherished a firm belief in the doctrine of the mutual recognition of friends in the heavenly state, and would at times seem to anticipate with transport, the joy of finding there the loved ones who had already entered within the vale, and of welcoming others who should follow her to the same blessed home.”

DISCUSSION AT FARMINGTON.
CONCLUDED.

ALL in harmony with this evidence from the Christian's God-given, infallible Word, belonging to the past, he cited the modern phenomena, mainly embraced in the following phases—the first six of which Prof. Mahan admits are FACTS, beyond dispute—'because,' he says, 'on full investigation, I am satisfied they occur, and that they cannot be truthfully denied.'

1st, Facts of a purely physical character, such as the moving of tables, chairs, etc., movements which sometimes accord with the thoughts and suggestions of the inquirers.

2d, Intelligent communications by means of rapping sounds, speaking and writing phenomena, which occur wholly independent of the direct conscious agency of the mediums, or of any other persons present.

3d, Communications pertaining to subjects of which the mediums are profoundly ignorant, and yet found to be correct.

4th, Correct communications pertaining to facts believed to be known only to the inquirer himself and the particular spirit with whom he is professedly communicating.

5th, Similar communications containing correct responses to purely mental questions.

6th, Speaking and writing in languages unknown to the medium, certain communications purporting to come from spirits unknown, which communications are significant and pertinent to the persons to whom they are addressed.

7th, Communications conveying, in some instances, correct information in respect to facts unknown to the inquirer or any other person present.

8th, Writing, without the agency of any physical, human instrumentality, words, names, communications, etc., in the proper hand-writing of the individual whose spirit purports to be present.

9th, Writing, as above, lengthy communications in the presence of the circle, with ten times the rapidity of any known human agency, which communications are legible, intelligent and pertinent.

10, Drawing and painting likenesses of spirit friends, through the hand of the medium, in an artistic and masterly manner and doing it with the most unprecedented rapidity.

11th, Playing upon musical instruments in the most exquisite style, without the medium's coming in physical contact with the keys or strings, and performing the most difficult pieces, with which the medium and others present are altogether unacquainted.

12th, Seeing and describing spirits so accurately as to be easily and at once recognized by their friends, embracing the whole range of the power of clairvoyance.

13th, Handling spirit-forms when conditions will allow.

14th, Under favorable conditions, foretelling the happening of future events, thus fulfilling the claim of prophecy, and also recounting the past history of an individual's life, although entirely unknown to the medium.

15th, Correct diagnoses of disease, whether the patient is present or absent, and successfully treating the same, causing the deaf to hear, the blind to see, and the lame to walk, etc.

As further evidence that the above described phenomena is produced by SPIRITS, Mr. Wheelock claimed the testimony of Swedenborg, Geo. Fox, Dr. Samuel Johnson, and thousands upon thousands of living witnesses to-day, as mediums, who would all solemnly testify, as he himself could, that 'they had either seen, felt or conversed with spirits, who once inhabited human forms. Besides this, he cited the investigations and testimony of scientific men—Prof. Hare, Dr. Bovee Dodds and others, in favor of these manifestations being produced by spirits, with the published admissions of such eminent divines and theological students as Rev. H. W. Beecher, Rev. Charles Beecher, Rev. John Pierpont, Rev. T. W. Higginson, Dr. Albert Barnes, Dr. Geo. Townsend, Rev. Dr. Osgood, Bishop of London, Rev. A. D. Mayo, Rev. T. J. Smith, Rev. J. P. Averill, Rev. Dr. G. W. Skinner, and such acknowledged Statesmen as ex-U. S. Senator Simmons, Benj. F. Wade, Walker, Gov. Talmadge, Cathcart, Giddings, Judge Edmonds, Fowler and Lawrence, with some of the most able jurists, scholars, philosophers and poets, this, or any age, has produced—all testifying to having witnessed the same and similar manifestations. How then shall we dispose of their testimony? Certainly they are capable witnesses!

To all this grand array of evidence—more than sufficient to forever settle any question or problem ever raised in science;—more than was ever required to condemn the culprit to the gallows, or save the innocent from them, Prof. Crafts brought nothing in answer but sneers and ridicule, thickly interlarded with egotism and bombastic assumptions; which are ever conclusive evidence of ignorance, and a total want of comprehension of the subject. Indeed, although there was a profession of fairness in discussion, upon the part of the ministerial fledgling, it was only too plainly evident, to all who heard the debate, that Crafts, as well as his more talented counsel, adviser and hired manager, Rev. Thos. Graham, imported from Pennsylvania to assist the youthful Prof. did all in their power to prevent a fair, candid and reasonable consideration of the subjects. But why did they not wish to discuss the questions in all fairness, and if Spiritualism was proved true, acknowledge it? Because fairness in discussion, and a manly exercise of reason and common sense, would prove them in error. Besides, Spiritualism would be proven. All their previous education and present interests—especially the present—urged them to the

course they took. 'Bread and butter' is a powerful argument, even with an educated Christian! It shows what a terrible deformity of human nature is made by trimming an ordinarily well-disposed man into a sectarian minister or priest. It is an awful degradation! The man is too often obscured, and naught is seen, or acts, which is worthy of respect! But the young Professor and would-be debater cannot help it. His moral training has been unfortunate. One instance will suffice to show his utter disregard of fairness or honor in debate: A rule had been adopted, signed by both disputants, declaring that the audience should not be appealed to for decision of any question; and yet, in the face of this, the pious young Professor of fairness in debate, upon one question that was raised for discussion, after failing to get such a response from the Chairman as he wished, and utterly ignoring the other two members of the Board, stepped forward and appealed to the audience! Of course his Methodist friends—pious, godly, pure Christian people, put up both hands, although every one of them knew that Prof. Crafts had given a written pledge not to do it. The pious(?) Professor's attention being immediately called to the rules, he acknowledged he had violated his written agreement, but immediately remarked, 'I thank you for the vote, my friends. I am glad I got it, anyhow!' Here was a godly, pious representative of professed Christian piety, thanking his pious associates for cheering him for violating an agreement! I never heard a grander contrast drawn, or more vividly presented, than that by our able and efficient Missionary, when he next came upon the platform, and with withering sarcasm laid bare the pious pretensions of such hypocrisy in the name of Christianity. X.

FROM J. W. VAN NAMEE.

I HAD closed my letter, but the mail has just brought me the last number of The American Spiritualist, containing the unkind criticism, written by Brother E. S. Wheeler, on my little volume of Poems, and I open my letter, to add a few words. In the preface of my book, I distinctly say, that I do not claim for my Poems any extraordinary degree of merit. All cannot become Dantes, Shakespeares, Longfellow, Tennysons, Whittiers or Brownings, but shall others withhold from the world the words of truth and consolation that they are enabled to give, because they cannot reach the standard others have attained? The Poems, in the little book I have published, may point some stricken and sorrowing heart to truth and consolation; may bring light where darkness has lingered; and if not equal in merit to the writings of those named, will have accomplished a mission of love; and as no pretensions of extraordinary literary merit were claimed for the book, certainly severe criticism was uncalled for. The same rule applied to the book, may be applied to the criticism. The quotation from Mrs. Browning—'the best in art, or no art,' if applied to the criticism, will certainly prove that it had better have remained unwritten, as it falls far short of being 'the best,' in the art of criticism. But to me, 'despite not the day of small things,' and 'do what you can, as well as you can,' are better quotations; and no effort, however humble, to spread the 'glad tidings of great joy,' the truths of angel ministration, should be despised by true and earnest Spiritualists. To those who do 'what they can,' and use, to the best of their ability, the means placed at their disposal, we would say, God speed and Angels bless you; and let not the unkind thrusts of fault-finders and objectors retard you in the work you are doing.—The Present Age.

SPIRITUAL PHOTOGRAPHS.

THE photographic case of Mumler, which has been exciting such interest during the past weeks, is likely to bother every one who attempts to settle it off-hand upon preconceived notions of what is, and what is not possible. The "things in heaven and earth" that are yet beyond our philosophy are many—and from the constant advances in knowledge, and the scientific classification of them, (which, it must be remembered, proceeds very much more slowly than the mere accumulation of facts,) we may well believe that the *unknown and knowable* are vastly more than the *unknown*.

The mere fact that a skillful photographer can produce the so-called "spiritual photographs" by regular scientific methods, as was lately done by Rockwood, proves no more than do the spectral illusions of plate glass recently so popular in our theatres. Scientific ghosts are a fact undoubtedly; but that does not disprove the alleged appearance of disembodied spirits. If Judge Edmonds should say I saw 'John Doe strike Richard Roe,' we should all believe him. When he says "I saw the appa-

rition of a late associate," are we to disbelieve? Not his veracity, certainly; but perhaps, his power to distinguish an external from an internal impression upon his sight may be doubted.

But the testimony is not solitary. It is multitudinous and concurrent. Skeptical strangers recognize the counterfeit presentment of deceased friends upon the plate before which only a living body visibly sat. What is to be thought about it, what believed?

Our impression is, that the result of this trial will be practically *nil*. It is held next to impossible to prove a negative: it will be unusually difficult when many persons swear to a positive assertion. If Mumler be convicted of fraud, his co-believers will lose no whit of faith. If he be acquitted, it will be in many minds a simple case of "not proven." Certainly in view of the world's past history and its present progress, it is not the part of wisdom to believe in appearances, or to disbelieve in what we cannot understand. Those are both the resources of thoughtlessness and folly. If "these things are so," time will prove them and—*nous verrons*.

New York Times.

THE SUNDAY QUESTION.

A WRITER in the Milwaukee News comments as follows, upon the propriety of opening the public libraries on Sunday:

"The objections raised against the movement are of so trifling a character that it is hardly necessary to touch upon them. It has been urged that the librarians need the first day of the week to themselves. This I will not deny; our house-servants more than any one else need this day for themselves, and the same reason would be an equally strong argument for dispensing with all housework on that day, and for closing up the Sabbath School and the churches. I agree that it would be improper to impose upon the librarians any duties not bargained for, but now that the directors are soon to appoint a librarian, it would only be a matter of business whether they could find competent men to fill that position, with a proper understanding of the additional duties devolving upon them, or whether an additional compensation would be necessary. If the latter, I am confident that the increase of one or two hundred dollars expenses would be more than made up by an increase of members. The association is not for the librarians, but the librarians for the association. In order to benefit many it is unavoidable that a few should discommode themselves. I can conceive of nothing more important than education; and a good library is the best instructor, and Sunday is the day upon which those who most need it are enabled to pay attention to their mental culture. They need not only books, but more than that—they need a comfortable room for their studies. Besides this, a person in search after knowledge cannot be satisfied with one or two books, but he wants a whole library to refer to.

If it would be necessary for the physical well being of the librarian to close the library on one day in the week, I would be in favor of Monday."

An Eastern paper remarks that some one who investigated the subject, found two classes particularly opposed to the opening of reading rooms on "the Lord's Day," viz., saloon-keepers and church-members. No doubt such a movement would decrease the proceeds of the whiskey-till and of the contribution-box.

THE Pope a few days since visited the structures which are rising for the accommodation of the Ecumenical Council, when he said to the architect, Remember, I don't want a temporary work, made only to strike the eye; but a good solid fabric; for the Council, though only intended to sit three months, may not separate for three years.

RESOLUTION OF INDIGNATION.

PAINESVILLE, O., May 16, 1869.

THE following resolution was unanimously adopted by the Painesville Society and Lyceum, to-day:

RESOLVED, That the First Society of Spiritualists and Liberalists and Children's Progressive Lyceum of Painesville, O., hereby expresses its unqualified indignation at the recent infamous assault upon the office of The American Spiritualist, and the cowardly notes threatening its editors' lives; and its members individually pledge themselves to do all in their power to sustain and uphold the publishers in their efforts to overcome sectarian bigotry, and diffuse the elevating truths of Spiritualism.

TO THE SPIRITUALISTS OF OHIO.

FINDING that my business connected with the "Missionary Work" and The American Spiritualist makes this city a more central point for me than Toledo, I have located in Cleveland. My home and address will hereafter be, No. 16 Ann street, CLEVELAND, O.

While hoping to add to the number of our friends in this beautiful "Forest City," we would assure the many dear ones in Toledo of our sincere regrets at leaving them. They are all remembered by us; and we shall ever have the same interest in their happiness as individuals and their success as a Society and Lyceum, as though we lived there.

Having been requested by brother Tuttle, Secretary of the Executive Board, to visit the Societies and Lyceums already organized, my Missionary Work during the summer will be mostly on the Western Reserve and in Northern Ohio. I would call the attention of the friends in each locality, to the great importance of aiding and assisting to carry forward, with more vigor and fervor, than ever before, this SEERED work. The field is broad—requires time. Money is needed in any work to make it a success. Only a little from each one, then there is no burden, and the work goes on! We have made a glorious beginning. Eighteen Lyceums organized in one year and several more soon will be. While other States are suspending missionary labor for lack of means, let Ohio push ahead as the BANNER STATE in this work, and let her still challenge the East and the West, to keep pace with her in the grand march she is making!

Those who wish me to address meetings in their localities, organize Societies and Lyceums, or attend grove-meetings, should address me at once, as much of my time for speaking during the summer is already engaged. I speak for the Society in Cleveland during the Sundays in June and will attend grove-meetings or lecture evenings, if desired, at a reasonable distance from the city during that month.

A. A. WHELOCK, Ohio State Missionary.
16 Ann street, Cleveland, O.

EDITORIAL NOTICES.

10,000 AGENTS WANTED.—Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the United States and Territories, West as well as East of the Rocky Mountains, also in Canada and England, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders are not more liberal than any ever offered to the public. Address PROF. PAYTON SPENCE M. D., Box 5817, New York city.

NORTHERN WIS. ASSOCIATION OF SPIRITUALISTS.—The next Quarterly Meeting of this Association will be held at Ripon, Wisconsin, on Saturday, 22, and 23 of May, 1869. By order of Committee, R. A. FLORIDA, Secretary.

DR. J. WORTHINGTON STEWART.

This gentleman is called hundreds of miles, to restore invalids where other systems of practice have failed. He prepares his own remedies, when it is necessary to give any, and analyzes all diseases minutely before he decides what to prescribe. His success is truly wonderful. The Doctor is a natural clairvoyant. Below are some remarkable and interesting testimonials of cures performed by him:

SALEM, Ohio, May 15, 1869.

I HAD been suffering from the effects of a blow on the head, which happened in June, 1867, which produced weakness of the brain and spine, causing me to suspend, in a great measure, both physical and mental labor. I had received some benefit from different treatments, but would always take a relapse. About the first of April, 1869, I called on Dr. Stewart. The Doctor located my disease, without my giving him any information as to what the difficulty was. I was encouraged to take treatment, and can gratefully say that I am now able to perform a pretty good day's PHYSICAL WORK, and my brain has been benefited also. Dr. Stewart's treatment has, up to present date, proved a PERMANENT BENEFIT to me. I will say that I have not obeyed his instructions as to performing hard labor, which he objected to; and I think I would have been even better than I am, had I taken his advice. I know of no invalid, in or about Salem, treated by Doctor Stewart, who has not either been cured or benefited by his treatment.

Very respectfully submitted to the afflicted,
Yours truly, LEWIS SCHILLING.
MISS AGNES CRAIG became deaf by inflammation

of the brain, April, 1865: could hear no sounds for four years, but talked by writing or by the hand signs, called on Dr. Stewart about the first of last April. From that time she began to improve, and now hears the clock strike. It was so strange a noise at first that it frightened her very much, so that she came running to her mother to know what was the matter. She can also distinguish the different voices, when her eyes are closed. She hears at times very plainly. She also had a large swelling on her neck for three years, that disappeared under his treatment, and then her hearing commenced to improve. Will answer all inquiries.

Leetons, Ohio.

Mrs. E. H. CRAIG.

MISS T. B. COWAN, residing near New Lisbon, has for eight years been suffering with a Scrofulous swelling, or King's Evil—one side of her face and neck, including her chin, swelled full. She could not lie on either side of her head without severe pain—in walking the jar would shake the tumor so as to cause excruciating pain in the head and through the chest. The arm could not be raised to the head at times. She came to Dr. Stewart for treatment, and has no more pain—can sleep at night—can use her arm—can lie on either side without pain—can walk to and from town, three miles, and do a washing. The swelling has disappeared so wonderfully as to leave the chin in its proper shape and the lower jaw-bone in sight, and the tumor is fast disappearing. This was done with but one visit to Dr. Stewart. She states she has spent hundreds of dollars to procure relief, and found none until she saw Dr. Stewart. She says the Doctor has done her more good than all others did in eight years. The Doctor has wonderful power over Scrofula, or King's Evil, and hemorrhages of all kinds, and has marked success in restoring those troubled with female weakness—in short, in treating all diseases that will not yield to other systems of practice.—Buckeye State.

DR. NEWCOMER, of this city, the noted Physician and Healer, will be in Toledo, Ohio, from Saturday, 22d, until Tuesday, 25th. He may be consulted at No. 10, 14th St.

Mrs. S. M. THOMPSON, 161 St. Clair St., is the authorized agent in this city, for Mrs. Spence's Positive and Negative Powders. See more lengthy notice next week.

H. L. CLARK desires us to say that his present residence is, 87 Bridge Street, West Cleveland.

GIRL WANTED—to help do housework and plain sewing, at No. 16 Ann St., W. Cleveland. Apply before the 27th. Mrs. HAMMOND.

ADVERTISEMENTS.

WE solicit a few select advertisements at the following rates: Five cents per line, first insertion; four cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

"A Rational and Successful Method of Restoring Health to the Afflicted."

DR. J. WORTHINGTON STEWART

CLAIRVOYANT AND PRACTICAL PHYSICIAN,

for the safe, sure, speedy and NATURAL TREATMENT of Diseases, Weaknesses and Infirmities, without the use of poisonous drugs and painful surgery,

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HIS PLEASANT PARLORS,

157 ERIE ST.,

WILL BE OPENED.

Tuesday, Wednesday and Thursday of each week

PARTICULAR NOTICE!!

THE AMERICAN SPIRITUALIST Publishing Company, will fill orders for

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at the lowest current rates. EVERY DESCRIPTION of work in this line will be done

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A NEW BOOK.

THE FUTURE LIFE!

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

This book contains fifty-nine chapters, each chapter being an article separate and complete in itself; but all tending to show the reality and naturalness of the life beyond the grave. Individuals of all classes come and tell their different stories, giving a sketch of their earth-life, their death and their first sensations and experiences on awakening to the realities of spirit-life; their progress afterwards and their present condition. The proud Queen and the outcast Magdalen, the slave and the statesman; the preacher and the infidel; the rich man and the beggar, all come, and by their brief and simple history, show us how our lives here on earth affect our entrance and condition in the future life.

Price, \$1.50; postage 20 cents.

For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston, Mass.

MRS. OBED GRIDLEY,

FORMERLY Mrs. SPAFFORD, TRANCE and Test Medium, No. 44 Essex street, Boston, Mass. Hours from 10 to 12 A. M., from 2 to 5 P. M.

CLAIRVOYANCE and Healing by the Laying on of Hands. Miss S. A. Boyd still has her office in Room No. 22, Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment. 16

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OF every description on hand and manufactured to order at WILSON & HAYES', No. 74 Public Square, Cleveland, Ohio. The subscribers guarantee to supply a better article, and 20 per cent. cheaper than any other house in the city.

D. A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 162 Seneca st. 14

SPIRIT LIKENESSES.

HOW TO OBTAIN THEM; Philosophically Considered. A pamphlet of near fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty-five cts. Address M. MILLESON, Station L., N. Y., or Hon. WARREN CHASE, No. 544 Broadway, N. Y.

DR. WM. ROSE,

FROM CINCINNATI, OHIO,

PHYSICIAN, SURGEON, AND NATURAL HEALER, has taken Room No. 4 at the Cleveland Hotel, corner Ontario and Prospect streets, where he is prepared to Diagnose, Prescribe for and heal all curable diseases. He will make Examinations of Patients at their Residences, also examine and prescribe for those abroad. Special attention has been given for more than twenty years, to all classes of Female Complaints. Sufferers will do well to call immediately. Dr. Rose's specifics for Catarrh, Dropsy and Dyspepsia are unequalled. Office hours, 9 to 12 A. M., 2 to 5 P. M. Advice free to the poor.

THORNLESS RASPBERRY.

DAVISON'S BLACK CAP RASPBERRY For sale by the original owner, Mrs. M. Davison, Gowanda, New York.

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2 Public Square, East Side—17 Fulton st., West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic Botanical, and Electro-Magnetical Remedies. Having an experience of eleven years, Mrs. D. never fails in curing Catarrh. Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the disease of women. Magnetized paper sent to any address on receipt of 150 cents. 14

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love-thoughts of the ministering spirit.

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THE GREAT

SPIRITUAL REMEDY!!

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POSITIVE & NEGATIVE POWDERS!!

THE magic control of the POSITIVE and NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but SURE success.

The POSITIVES CURE Neuralgia, Headache, Rheumatism, Pains of all kinds, Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, worms; Female Weaknesses and derangements; Fits, Cramps, St. Vitus Dance, and spasms; all high grades of Fever, Small Pox, Measles, scarlatina, Erysipelas; ALL INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, scrofula, Nervousness, sleeplessness, &c.

The NEGATIVES CURE Paralysis, or Palsy, whether of the muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and Typhus; extreme nervous or muscular prostration or Relaxation.

Both the POSITIVE and NEGATIVE are needed in Chills and Fever.

PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists, and Physicians, sent free. Fuller lists of diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer SPECIAL WRITTEN DIRECTION. * Mailed postpaid, at these prices.

PRICE	1 Box, 44 Pos. Powders,	\$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes, - - -	5.00
	12 " - - -	9.00

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, OR ELSE THE LETTER SHOULD BE REGISTERED.

Money mailed to us at OUR RISK.

OFFICE, 37½ MARKS PLACE, NEW YORK.

Address PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also by Druggists generally. If your druggist hasn't the Powders, send your money at once to Prof. Spence's address, as given above, and the Powders will be forwarded to you, post-paid, by return mail. 15

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very finely. N. E. CRITTENDEN & CO. 14 127 Superior st., Cleveland, O.

IMPORTANT TO LADIES.

MRS. SHAW'S celebrated MORPHEW LOTION and Pills are WARRANTED to remove Moth-Patches, Freckles and Sallowiness, in TEN DAYS, or the money refunded. This Lotion is the greatest discovery in the known world. It does not injure the skin, but improves it, leaving it soft, clear and beautiful. It has been sold over fifteen years, and has never been known to fail. Price, \$2.50. Prepared and sold by Mrs. L. K. Shaw, 421 5th Avenue, New York City. Local Agents wanted

MRS. E. S. LEDSHAM,

TEACHER of the New Method for the piano-forte. Rooms, No. 158 Prospect street, Cleveland, Ohio.

THE PRACTICAL OF SPIRITUALISM. Biographical sketch of ABRAHAM JAMES, Historic Description of the Oil-Well discoveries in Pleasantville, Pa., through Spirit Direction. By J. M. Peebles. Price forty cents. For sale at the Janesville Office of The American Spiritualist.

DO SPIRITS COMMUNICATE?

DR. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundred and sixty-three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West 15th st., New York City. Terms \$5, and four

DISCUSSION AT FARMINGTON.
CONCLUDED.

ALL in harmony with this evidence from the Christian's God-given, infallible Word, belonging to the past, he cited the modern phenomena, mainly embraced in the following phases—the first six of which Prof. Mahan admits are FACTS, beyond dispute—'because,' he says, 'on full investigation, I am satisfied they occur, and that they cannot be truthfully denied.'

1st, Facts of a purely physical character, such as the moving of tables, chairs, etc., movements which sometimes accord with the thoughts and suggestions of the inquirers.

2d, Intelligent communications by means of rapping sounds, speaking and writing phenomena, which occur wholly independent of the direct conscious agency of the medium, or of any other persons present.

3d, Communications pertaining to subjects of which the mediums are profoundly ignorant, and yet found to be correct.

4th, Correct communications pertaining to facts believed to be known only to the inquirer himself and the particular spirit with whom he is professedly communicating.

5th, Similar communications containing correct responses to purely mental questions.

6th, Speaking and writing in languages unknown to the medium, certain communications purporting to come from spirits unknown, which communications are significant and pertinent to the persons to whom they are addressed.

7th, Communications conveying, in some instances, correct information in respect to facts unknown to the inquirer or any other person present.

8th, Writing, without the agency of any physical, human instrumentality, words, names, communications, etc., in the proper hand-writing of the individual whose spirit purports to be present.

9th, Writing, as above, lengthy communications in the presence of the circle, with ten times the rapidity of any known human agency, which communications are legible, intelligent and pertinent.

10, Drawing and painting likenesses of spirit friends, through the hand of the medium, in an artistic and masterly manner and doing it with the most unprecedented rapidity.

11th, Playing upon musical instruments in the most exquisite style, without the medium's coming in physical contact with the keys or strings, and performing the most difficult pieces, with which the medium and others present are altogether unacquainted.

12th, Seeing and describing spirits so accurately as to be easily and at once recognized by their friends, embracing the whole range of the power of clairvoyance.

13th, Handling spirit-forms when conditions will allow.

14th, Under favorable conditions, foretelling the happening of future events, thus fulfilling the claim of prophecy, and also recounting the past history of an individual's life, although entirely unknown to the medium.

15th, Correct diagnoses of disease, whether the patient is present or absent, and successfully treating the same, causing the deaf to hear, the blind to see, and the lame to walk, etc.

As further evidence that the above described phenomena is produced by SPIRITS, Mr. Wheelock claimed the testimony of Swedenborg, Geo. Fox, Dr. Samuel Johnson, and thousands upon thousands of living witnesses to-day, as mediums, who would all solemnly testify, as he himself could, that 'they had either seen, felt or conversed with spirits, who once inhabited human forms. Besides this, he cited the investigations and testimony of scientific men—Prof. Hare, Dr. Bovee Dodds and others, in favor of these manifestations being produced by spirits, with the published admissions of such eminent divines and theological students as Rev. H. W. Beecher, Rev. Charles Beecher, Rev. John Pierpont, Rev. T. W. Higginson, Dr. Albert Barnes, Dr. Geo. Townsend, Rev. Dr. Osgood, Bishop of London, Rev. A. D. Mayo, Rev. T. J. Smith, Rev. J. P. Averill, Rev. Dr. G. W. Skinner, and such acknowledged Statesmen as ex-U. S. Senator Simmons, Benj. F. Wade, Walker, Gov. Talmadge, Cathcart, Giddings, Judge Edmonds, Fowler and Lawrence, with some of the most able jurists, scholars, philosophers and poets, this, or any age, has produced—all testifying to having witnessed the same and similar manifestations. How then shall we dispose of their testimony? Certainly they are capable witnesses!

To all this grand array of evidence—more than sufficient to forever settle any question or problem ever raised in science;—more than was ever required to condemn the culprit to the gallows, or save the innocent from them, Prof. Crafts brought nothing in answer but sneers and ridicule, thickly interlarded with egotism and bombastic assumptions; which are ever conclusive evidence of ignorance, and a total want of comprehension of the subject. Indeed, although there was a profession of fairness in discussion, upon the part of the ministerial fledgling, it was only too plainly evident, to all who heard the debate, that Crafts, as well as his more talented counsel, adviser and hired manager, Rev. Thos. Graham, imported from Pennsylvania to assist the youthful Prof. did all in their power to prevent a fair, candid and reasonable consideration of the subjects. But why did they not wish to discuss the questions in all fairness, and if Spiritualism was proved true, acknowledge it? Because fairness in discussion, and a manly exercise of reason and common sense, would prove them in error. Besides, Spiritualism would be proven. All their previous education and present interests—especially the present—urged them to the

course they took. 'Bread and butter' is a powerful argument, even with an educated Christian! It shows what a terrible deformity of human nature is made by trimming an ordinarily well-disposed man into a sectarian minister or priest. It is an awful degradation! The MAN is too often obscured, and naught is seen, or acts, which is worthy of respect! But the young Professor and would-be debater cannot help it. His moral training has been unfortunate. One instance will suffice to show his utter disregard of fairness or honor in debate: A rule had been adopted, signed by both disputants, declaring that the audience should not be appealed to for decision of any question; and yet, in the face of this, the pious young Professor of fairness in debate, upon one question that was raised for discussion, after failing to get such a response from the Chairman as he wished, and utterly ignoring the other two members of the Board, stepped forward and appealed to the audience! Of course his Methodist friends—pious, godly, pure Christian people, put up both hands, although every one of them knew that Prof. Craft had given a written pledge not to do it. The pious(?) Professor's attention being immediately called to the rules, he acknowledged he had violated his written agreement, but immediately remarked, 'I thank you for the vote, my friends. I am glad I got it, anyhow!' Here was a godly, pious representative of PROFESSED Christian piety, thanking his pious associates for cheering him for violating an agreement! I never heard a grander contrast drawn, or more vividly presented, than that by our able and efficient Missionary, when he next came upon the platform, and with withering sarcasm laid bare the pious pretensions of such hypocrisy in the name of Christianity.

FROM J. W. VAN NAMEE.

I HAD closed my letter, but the mail has just brought me the last number of The American Spiritualist, containing the unkind criticism, written by Brother E. S. Wheeler, on my little volume of Poems, and I open my letter, to add a few words. In the preface of my book, I distinctly say, that I do not claim for my Poems any extraordinary degree of merit. All cannot become Dantes, Shakespeares, Longfellows, Tennysons, Whittiers or Brownings, but shall others withhold from the world the words of truth and consolation that they are enabled to give, because they cannot reach the standard others have attained? The Poems, in the little book I have published, may point some stricken and sorrowing heart to truth and consolation; may bring light where darkness has lingered; and if not equal in merit to the writings of those named, will have accomplished a mission of love; and as no pretensions of extraordinary literary merit were claimed for the book, certainly severe criticism was uncalled for. The same rule applied to the book, may be applied to the criticism. The quotation from Mrs. Browning—'the best in art, or no art,' if applied to the criticism, will certainly prove that it had better have remained unwritten, as it falls far short of being 'the best,' in the art of criticism. But to me, 'despise not the day of small things,' and 'do what you can, as well as you can,' are better quotations; and no effort, however humble, to spread the 'glad tidings of great joy,' the truths of angel ministration, should be despised by true and earnest Spiritualists. To those who do 'what they can,' and use, to the best of their ability, the means placed at their disposal, we would say, God speed and Angels bless you; and let not the unkind thrusts of fault-finders and objectors retard you in the work you are doing.—The Present Age.

SPIRITUAL PHOTOGRAPHS.

THE photographic case of Mumler, which has been exciting such interest during the past weeks, is likely to bother every one who attempts to settle it off-hand upon preconceived notions of what is, and what is not possible. The "things in heaven and earth" that are yet beyond our philosophy are many—and from the constant advances in knowledge, and the scientific classification of them, (which, it must be remembered, proceeds very much more slowly than the mere accumulation of facts,) we may well believe that the *unknown and knowable* are vastly more than the *unknown*.

The mere fact that a skillful photographer can produce the so-called "spiritual photographs" by regular scientific methods, as was lately done by Rockwood, proves no more than do the spectral illusions of plate glass recently so popular in our theatres. Scientific ghosts are a fact undoubtedly; but that does not disprove the alleged appearance of disembodied spirits. If Judge Edmonds should say I saw 'John Doe strike Richard Roe,' we should all believe him. When he says "I saw the appa-

rition of a late associate," are we to disbelieve? Not his veracity, certainly; but perhaps, his power to distinguish an external from an internal impression upon his sight may be doubted.

But the testimony is not solitary. It is multitudinous and concurrent. Skeptical strangers recognize the counterfeit presentment of deceased friends upon the plate before which only a living body visibly sat. What is to be thought about it, what believed?

Our impression is, that the result of this trial will be practically *nil*. It is held next to impossible to prove a negative: it will be unusually difficult when many persons swear to a positive assertion. If Mumler be convicted of fraud, his co-believers will lose no whit of faith. If he be acquitted, it will be in many minds a simple case of "not proven." Certainly in view of the world's past history and its present progress, it is not the part of wisdom to believe in appearances, or to disbelieve in what we cannot understand. Those are both the resources of thoughtlessness and folly. If "these things are so," time will prove them and—*nous verrons*.

New York Times.

THE SUNDAY QUESTION.

A WRITER in the Milwaukee News comments as follows, upon the propriety of opening the public libraries on Sunday:

"The objections raised against the movement are of so trifling a character that it is hardly necessary to touch upon them. It has been urged that the librarians need the first day of the week to themselves. This I will not deny; our house-servants more than any one else need this day for themselves, and the same reason would be an equally strong argument for dispensing with all housework on that day, and for closing up the Sabbath School and the churches. I agree that it would be improper to impose upon the librarians any duties not bargained for, but now that the directors are soon to appoint a librarian, it would only be a matter of business whether they could find competent men to fill that position, with a proper understanding of the additional duties devolving upon them, or whether an additional compensation would be necessary. If the latter, I am confident that the increase of one or two hundred dollars expenses would be more than made up by an increase of members. The association is not for the librarians, but the librarians for the association. In order to benefit many it is unavoidable that a few should discommode themselves. I can conceive of nothing more important than education; and a good library is the best instructor, and Sunday is the day upon which those who most need it are enabled to pay attention to their mental culture. They need not only books, but more than that—they need a comfortable room for their studies. Besides this, a person in search after knowledge cannot be satisfied with one or two books, but he wants a whole library to refer to.

If it would be necessary for the physical well being of the librarian to close the library on one day in the week, I would be in favor of Monday."

An Eastern paper remarks than some one who investigated the subject, found two classes particularly opposed to the opening of reading rooms on "the Lord's Day," viz., saloon-keepers and church-members. No doubt such a movement would decrease the proceeds of the whiskey-till and of the contribution-box.

THE Pope a few days since visited the structures which are rising for the accommodation of the Ecumenical Council, when he said to the architect, Remember, I don't want a temporary work, made only to strike the eye; but a good solid fabric; for the Council, though only intended to sit three months, may not separate for three years.

RESOLUTION OF INDIGNATION.

PAINESVILLE, O., May 16, 1869.

THE following resolution was unanimously adopted by the Painesville Society and Lyceum, to-day:

RESOLVED, That the First Society of Spiritualists and Liberalists and Children's Progressive Lyceum of Painesville, O., hereby expresses its unqualified indignation at the recent infamous assault upon the office of The American Spiritualist, and the cowardly notes threatening its editors' lives; and its members individually pledge themselves to do all in their power to sustain and uphold the publishers in their efforts to overcome sectarian bigotry, and diffuse the elevating truths of Spiritualism.

TO THE SPIRITUALISTS OF OHIO.

FINDING that my business connected with the "Missionary Work" and The American Spiritualist makes this city a more central point for me than Toledo, I have located in Cleveland. My home and address will hereafter be, No. 16 ANN street, CLEVELAND, O.

While hoping to add to the number of our friends in this beautiful "Forest City," we would assure the many dear ones in Toledo of our sincere regrets at leaving them. They are all remembered by us; and we shall ever have the same interest in their happiness as individuals and their success as a Society and Lyceum, as though we lived there.

Having been requested by brother Tuttle, Secretary of the Executive Board, to visit the Societies and Lyceums already organized, my Missionary Work during the summer will be mostly on the Western Reserve and in Northern Ohio. I would call the attention of the friends in each locality, to the great importance of AIDING and ASSISTING to carry forward, with more vigor and fervor, than ever before, this NEEDED work. The field is broad—requires time. Money is needed in any work to make it a success. Only a little from each one, then there is no burden, and the work goes on! We have made a glorious beginning. Eighteen Lyceums organized in one year and several more soon will be. While other States are suspending missionary labor for lack of means, let Ohio push ahead as the BANNER STATE in this work, and let her still challenge the East and the West, to keep pace with her in the grand march she is making!

Those who wish me to address meetings in their localities, organize Societies and Lyceums, or attend grove-meetings, should address me at once, as much of my time for speaking during the summer is already engaged. I speak for the Society in Cleveland during the Sundays in June and will attend grove-meetings or lecture evenings, if desired, at a reasonable distance from the city during that month.

A. A. WHELOCK, Ohio State Missionary.
16 Ann street, Cleveland, O.

EDITORIAL NOTICES.

10,000 AGENTS WANTED.—Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the United States and Territories, West as well as East of the Rocky Mountains, also in Canada and England, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders are not more liberal than any ever offered to the public. Address PROF. PAYTON SPENCE M. D., Box 5817, New York city.

NORTHERN WIS. ASSOCIATION OF SPIRITUALISTS.—The next Quarterly Meeting of this Association will be held at Ripon, Wisconsin, on Saturday, 22, and 23 of May, 1869. By order of Committee, R. A. FLORIDA, Secretary.

DR. J. WORTHINGTON STEWART.

This gentleman is called hundreds of miles, to restore invalids where other systems of practice have failed. He prepares his own remedies, when it is necessary to give any, and analyzes all diseases minutely before he decides what to prescribe. His success is truly wonderful. The Doctor is a natural clairvoyant. Below are some remarkable and interesting testimonials of cures performed by him:

SALEM, Ohio, May 15, 1869.

I HAD been suffering from the effects of a blow on the head, which happened in June, 1867, which produced weakness of the brain and spine, causing me to suspend, in a great measure, both physical and mental labor. I had received some benefit from different treatments, but would always take a relapse. About the first of April, 1869, I called on Dr. Stewart. The Doctor located my disease, without my giving him any information as to what the difficulty was. I was encouraged to take treatment, and can gratefully say that I am now able to perform a pretty good day's PHYSICAL WORK, and my brain has been benefited also. Dr. Stewart's treatment has, up to present date, proved a PERMANENT BENEFIT to me. I will say that I have not obeyed his instructions as to performing hard labor, which he objected to; and I think I would have been even better than I am, had I taken his advice. I know of no invalid, in or about Salem, treated by Doctor Stewart, who has not either been cured or benefited by his treatment.

Very respectfully submitted to the afflicted,
by, Yours truly, LEWIS SCHILLING.

MISS AGNES CRAIN became deaf by inflammation

of the brain, April, 1865; could hear no sounds for four years, but talked by writing or by the hand-signs, called on Dr. Stewart about the first of last April. From that time she began to improve, and now hears the clock strike. It was so strange a noise at first that it frightened her very much, so that she came running to her mother to know what was the matter. She can also distinguish the different voices, when her eyes are closed. She hears at times very plainly. She also had a large swelling on her neck for three years, that disappeared under his treatment, and then her hearing commenced to improve. Will answer all inquiries.

Leetona, Ohio. MRS. E. H. CRAIN.

MISS T. B. GOWAN, residing near New Lisbon, has for eight years been suffering with a Scrofulous swelling, or Kings Evil—one side of her face and neck, including her chin, swelled full. She could not lie on either side of her head without severe pain—in walking the jar would shake the tumor so as to cause excruciating pain in the head and through the chest. The arm could not be raised to the head at times. She came to Dr. Stewart for treatment, and has no more pain—can sleep at night—can use her arm—can lie on either side without pain—can walk to and from town, three miles, and do a washing. The swelling has disappeared so wonderfully as to leave the chin in its proper shape and the lower jaw-bone in sight, and the tumor is fast disappearing. This was done with but one visit to Dr. Stewart. She states she has spent hundreds of dollars to procure relief, and found none until she saw Dr. Stewart. She says the Doctor has done her more good than all others did in eight years. The Doctor has wonderful power over Scrofula, or King's Evil, and hemorrhages of all kinds, and has marked success in restoring those troubled with female weakness—in short, in treating all diseases that will not yield to other systems of practice.—Buckeye State.

DR. NEWCOMER, of this city, the noted Physician and Healer, will be in Toledo, Ohio, from Saturday, 22d, until Tuesday, 25th. He may be consulted at No. 10, 14th St.

MRS. S. M. THOMPSON, 161 St. Clair St., is the authorized agent in this city, for Mrs. Spence's Positive and Negative Powders. See more lengthy notice next week.

H. L. CLARK desires us to say that his present residence is, 87 Bridge Street, West Cleveland.

GIRL WANTED—to help do housework and plain sewing, at No. 16 Ann St., W. Cleveland. Apply before the 27th. MRS. HAMMOND.

ADVERTISEMENTS.

WE solicit a few select advertisements at the following rates: Five cents per line, first insertion; four cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

"A Rational and Successful Method of Restoring Health to the Afflicted."

DR. J. WORTHINGTON STEWART

CLAIRVOYANT AND
PRACTICAL PHYSICIAN,
for the safe, sure, speedy and
NATURAL TREATMENT
of Diseases, Weaknesses and Infirmities,

without the use of poisonous drugs and
painful surgery,

has permanently located in
CLEVELAND!

HIS PLEASANT PARLORS,

157 ERIE ST.,

WILL BE OPENED.

Tuesday, Wednesday and Thursday
of each week

PARTICULAR NOTICE!!

THE AMERICAN SPIRITUALIST Publishing Company, will fill orders for

JOB PRINTING

at the lowest current rates. EVERY DESCRIPTION of work in this line will be done

NEATLY, CHEAPLY, AND WITH DISPATCH.

Orders by mail attended to without delay, and the work sent C. O. D. by Express.

A NEW BOOK.

THE FUTURE LIFE!

As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

This book contains fifty-nine chapters, each chapter being an article separate and complete in itself; but all tending to show the reality and naturalness of the life beyond the grave. Individuals of all classes come and tell their different stories, giving a sketch of their earth-life, their death and their first sensations and experiences on awakening to the realities of spirit-life; their progress afterwards and their present condition. The proud Queen and the outcast Magdalen, the slave and the statesman; the preacher and the infidel; the rich man and the beggar, all come, and by their brief and simple history, show us how our lives here on earth affect our entrance and condition in the future life.

Price, \$1.50; postage 20 cents.

For sale at the BANNER OF LIGHT BOOK-STORE, 158 Washington street, Boston, Mass.

MRS. OBED GRIDLEY,

FORMERLY MRS. SPAFFORD, TRANCE and Test Medium, No. 44 Essex street, Boston, Mass. Hours from 10 to 12 A. M., from 2 to 5 P. M.

CLAIRVOYANCE and Healing by the Laying on of Hands. Miss S. A. Boyd still has her office in Room No. 22, Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment. 16

MRS. M. A. PORTER,

MEDICAL and Business Clairvoyant. No. 8 Lagrange street, Boston. 1*

HAIR WORK.

OF every description on hand and manufactured to order at WILSON & HAYES', No. 74 Public Square, Cleveland, Ohio. The subscribers guarantee to supply a better article, and 20 per cent. cheaper than any other house in the city.

D. A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 182 Seneca st. 14

SPIRIT LIKENESSES.

HOW TO OBTAIN THEM; Philosophically Considered. A pamphlet of near fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty-five cts. Address M. MILLESON, Station L., N. Y., or Hon. WARREN CHASE, No. 544 Broadway, N. Y.

DR. WM. ROSE,

FROM CINCINNATI, OHIO,

PHYSICIAN, SURGEON, AND NATURAL HEALER, has taken Room No. 4 at the Cleveland Hotel, corner Ontario and Prospect streets, where he is prepared to Diagnose, Prescribe for and heal all curable diseases. He will make Examinations of Patients at their Residences, also examine and prescribe for those abroad.

Special attention has been given for more than twenty years, to all classes of Female Complaints. Sufferers will do well to call immediately. Dr. Rose's specifics for Catarrh, Dropsy and Dyspepsia are unequalled. Office hours, 9 to 12 A. M., 2 to 5 P. M. Advice free to the poor.

THORNLESS RASPBERRY.

DAVISON'S BLACK CAP RASPBERRY For sale by the original owner, Mrs. M. Davison, Gowanda, New York.

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2 Public Square, East Side—17 Fulton st., West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic Botanical, and Electro-Magnetical Remedies. Having an experience of eleven years, Mrs. D. never fails in curing Catarrh. Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the disease of women. Magnetized paper sent to any address on receipt of 150 cents. 14

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The NEGATIVES CURE Paralysis, or Palsy, whether of the muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and Typhus; extreme nervous or muscular prostration or Relaxation.

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DR. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundred and sixty-three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West 15th st., New York City. Terms \$5, and four

LITERARY REVIEW.

SEERS OF THE AGES: embracing Spiritualism, past and present: Doctrines Stated and Moral Tendencies Defined. By J. M. PEEBLES. Wm. White & Co., Boston.

A GOOD, solid fist-full of three hundred seventy-six pages, handsomely put together. We are under obligations to the publishers for the manner in which they have done their part of the making of a book. A little more thorough proof reading might have removed a blemish or so, as for example, upon page ninety-seven, where we think an omission of the letter n turns sanctuaries into sactuar-ies, and in the word compensation near the top of page three hundred and seven, where an unlucky p is prominent. But such things are well nigh unavoidable, and the stereotype plates can be corrected.

That J. M. Peebles has read much, becomes evident as soon as we open the volume, and though much is presented, and the historic field swept over even to the nebulous land of tradition, the work is remarkable for what it heroically leaves out as well as for the really great amount of condensed information it presents. The book is a testimonial of no little industry, and evinces a radical thoroughness which we admire, yet it is often as elaborately poetical in expression, as unique in arrangement, and ornate in garniture. Taken as a whole, it is a very valuable and timely addition to the literature of Spiritualism, and we heartily hope may displace some of the printed platitudes published. It is just the book to follow "Planchette, or the Despair of Science," and compares to it as the coin cabinet of the numismatologist to a bundle of greenbacks fresh from bank. But it is not all antique; modern seers even here get more than they deserve, and more space has been given exegetical disquisition than the plan of the work seemed to promise. Herein the author has ventured upon a dangerous experiment, but inasmuch as he avows that he announces conclusions for "myself" only, no one has a right to criminate his action, however much they may differ from him in conviction. All have leave to disagree, and some who assert the essential purity of the spirit, and that death is "a catalytic stride," will promptly disavow his theory of evil spirits and obsession, as physiological and psychological nonsense, due to the devilward bias of theological education, and conservative of the worst features of demonological superstition. Without doubt, the logical sequence of our investigation must be positive statement sometime, but many minds must canvass the issues before our religious philosophy approximates that mathematical rigor which shall compel its acceptance under penalty of the stultification of reason. Reading the book we do not require to be told that its author once had the misfortune to be a Christian clergyman. This evident sympathy for that class of poor fellows is as creditable to him as his labors may be servicable to them. Rising above their cowardice and shaking off their apathy, he has foraged for his brethren, and placed the old wine and new bread nicely before them; more, he has garnished the feast with flowers, and woos them to the banquet by the voice of friendship speaking the language of poetry. "You may lead a horse to the water but you cannot make him drink," and doubtless there are donkeys stupidly munching mouldy straws, who will never leave their antiquated Judean straw for all the sound old corn from Egypt, or fresh clover of America. However, the author has done his duty by his former associates, and, in taking a formal leave of them and Christianity together, could bestow no better remembrancer and monitor than this dispassionate statement of his reasons for a dignified departure.

The statement of principles, made in this connection, is not by any means as the Banner of Light says in its notice of the volume, May 15th, 1869, page 4, "The first attempt in the literature of Spiritualism to systematize the doctrines and teachings of Spiritualists." "Hayward's Book of all Religions" contains a series of propositions emanated from the synthetical and critical mind of A. E. Newton, and are as comprehensive as anything Mr. Peebles has attempted. They are quite explicit, and if they adopt a more cultivated nomenclature than the worn out phraseology of the Church, they are none the less valuable on that account.

The "doctrines and teachings of Spiritualists"

may be systematized without the use of such terms as "the Divine Image," "moral status of Jesus," "the Holy Spirit," "Baptism," "Repentance," "Day of Judgment," "evil spirits," "Resurrection," Hell, etc., for proof of which the fundamental documents of the Massachusetts Spiritualists' Association, and the American Spiritualists' Association are evidence.

Comparing the statements put forward by A. E. Newton, by J. S. Loveland, by the Massachusetts Spiritualists' Association "Committee of revision," as well as others, we fail to find any new idea advanced in this later exegesis. To be sure, room is taken for elaborate argument, even to the exclusion of some matter of historic interest which might have been expected.

Our author has not been a pastor and studied the past for nothing. Pagan idols have been baptised into Christian saints, and the pious fraud is quite well meant, which hopes to make acceptable "the new wine," because it is bottled under the old labels.

The autopsy of Jesus, in chapters eleventh, twelfth and thirteenth, is a trinal dissection of the subject into Mythical, Theological and Human portions. The pet superstition of Christians is treated with great tenderness. Beyond this, chapter twenty-seventh is devoted to the "Moral Status of Jesus." A beautiful picture of a gentle Nazarene is painted for our admiration, and the author is in love with the work of his own hands. There is as much, or more, in history to prove that Jesus was an ill-born and unworthy man, as to establish the reality of the character and person friend Peebles has outlined and colored for a fact, when the whole creation is but the mirage of his own being. It is not Jesus as he was, but J. M. Peebles as he would be. Jesus is the pale-tinted outline drawing, by which Peebles would sculpture men.

Too honest to state an untruth, yet the writer is so much in love with his theory concerning John and Jesus, and his own peculiar, mediumistic relations with them both, that he may be considered a biased witness in this connection. There is an evident dislike that any iconoclast should presume to deny the existence of the man he almost adores. The four chapters he gives to Jesus are pretty good Unitarianism, but embody one of the most fatal vices of Ancient Spiritualism (man worship,) in a modern and modified form. Is it true, that "denying the existence of the Asian Nazarene is simply assertive negation, and valueless to the thinker, besides exhibiting little scholarly attainment, and less historic research?" We put it in the interrogative, from a desire to know the truth. In our unlettered simplicity, when the Rev. Robert Taylor, A. B., and M. R. C. S. says, (Diegesis, page 392,) "We have investigated the claims of every document possessing a plausible claim to be investigated, which history has preserved of the transactions of the first century; and not so much as one single passage, purporting to have been written at any time within the first hundred years, can be produced from any independent authority whatever, to show the existence at or before that time of such a person as Jesus Christ, or of such a set of men as could be accounted to be his disciples." We have believed his statement as to the fact, and the evidence of his works and cotemporaries, that he was at once of "scholarly attainments," and had made no small historic research. There are other names that must be dishonored—other assertions to be disproved, before this little bit of assumption and disparagement by our author can be left unchallenged.

It is not "valueless to the thinker" to know the truth, and it belongs to those who assume the humanity of Jesus to prove his existence and identity, as we establish that of Æsop and Diogenes—men of an obscure class, and not celebrities like Josephus, Socrates, Plato and Pythagoras. "Assertive negation" is the savior of humanity. The very genius of Spiritualism is a demand for proof, and yet an exponent of Spiritualism treats us to four chapters of statement in a historical compilation, while he has not favored us with a single word of the many of positive proof demanded, to show the assumed typical man ever had an existence!

It is fair to assume that the whole story of Jesus is a Christian fable; and it requires a long ap-

prenticeship to the catechist and church to enable thinking, reading minds to swallow it whole, or even retain the smallest fragment thereof. We should have been pleased to have found more of Pythagoras, and less of assumption about Jesus, in the book; but when these four chapters are eliminated, the value of the work is as great to advanced Spiritualists. Now there is a bridge over which tender-toed Christians may amble forward dry-shod a little ways, only to find that they must plunge in the rushing current of radical thought, and swim for life and liberty themselves at last.

Says the Banner of Light, "We recommend it as just the work for Spiritualists, which they will find a treasury of knowledge, a stimulus to humble investigation, and a lamp for their faith." We recommend it as just the work for Christians, for clergymen and divinity students in particular. It presents indeed a wealth of knowledge, and in such a manner as to make the reader avaricious of more; but we do not accept its exegesis as either full or final, and many such lights are needed along the highway of progress. But it is no "foolish virgin" who has been aroused. The lamp is full of pure oil, and burns clear and strong; or if a trace of Christian smoke should stain its lambent flame, the air of criticism will dissipate it all.

In a generation we have not had a more interesting or useful book. Every Spiritualist should buy two copies—one for his own reading and keeping, and another to lend and give away. The book is excellent in style, unique in manner, interesting in the extreme in matter, useful in influence, handsome and durable in type and binding, and last, but not least, cheap.

The author has written himself into his book, and his fraternal, poetic spirit glows through every page. He has honored himself and benefited the world by his labors. Our exceptions are from our own stand point; the matters discussed are of universal interest.

Washington, May 13th.

QUOTATION FROM FLAVIUS JOSEPHUS.

WHAT man of virtue is there that does not know that those souls which are severed from their fleshly bodies in battles by the sword, are received by the ether, that purest of elements, and joined to that company which are placed among the stars, that they become good demons and propitious heroes, and show themselves as such to their posterity afterward; while upon those souls that wear away in and with their distempered bodies, comes a subterranean night to dissolve them to nothing, and a deep oblivion to take away all remembrance of them?

And this, notwithstanding they be clear from all spots and defilements of this world, so that in this case, the soul, at the same time, comes to the utmost bounds of its life and of its body, and of its memorial also.

NOTE.—Those killed in full strength are for a long time capable of producing the most palpable demonstrations, and hence would be liable to recognition among a primitive people, while those passing away by the course of nature, have less attractions and therefore manifest less frequently and powerfully, giving countenance to the idea that they were 'dissolved' by 'subterranean night,' to 'nothing.'

CONCURRENT STATEMENTS.

It is no longer Catholicism alone that obstructs human progress and threatens all that should make life desirable to human minds—it is CHRISTIANITY as a system that is to be dreaded and opposed in the ratio of its ignorant persistency.

As for ourself, we are no Christian, and do not wish to be dishonored by the appellation. Call us Atheist, Infidel, if you will, but don't say Christian! As regards the teachings imputed to Jesus, we heartily approve them, in the main, and strive to embody them in our life. Generally speaking, they are the same precious truths that fell from the lips of a long line of pagan philosophers, whom we also respect.—Back No. of AM. SPIRITUALIST.

CHRISTIANITY, another name for bigotry and persecution, is the great "humbug" of the age. Call us anything but a "Christian." Jesus we admire—love. The teachings and moral precepts ascribed to him are beautiful, divine. But Christianity has proven a failure. Already there is crape on the door.—REV. J. M. PEEBLES.